June 1965

EDITORIAL REPRINT from ROBERT CROSBIE

Planetary Influences

K. GURU DUTT

Science and Human Progress

ROY BRIDGER

The Jungle of Health

B. C. LAW

What is Moral Behaviour in Jainism?

BOOKS REVIEWED INCLUDE

Albert Schweitzer; The Man and His Work; Schweitzer—Ninety Years Wise; The Inward Odyssey; Paths to Inner Calm; Thomas Traherne: Mystic and Poet; Asiatic Mythology; Ethos of Non-Violence; Gopal Krishna Gokhale.

complete CONTENTS within

THE ARYAN PATH

VOLUME XXXVI - NO. 6

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those who tread their path in darkness.

Editor:
SOPHIA WADIA

THE

THEOSOPHICAL MOVEMENT

A Monthly Magazine Devoted to
The Living of the Higher Life

VOLUME XXXV No. 7 MAY 1965

Summary:

THE TRANSFORMING POWER OF WILL
WAS WRITING KNOWN BEFORE PANINI?
ON MITIGATING KARMA
"SEEING EYE" PEOPLE
THE SEEDS OF TIME
ACCURACY
REFLECTIONS ON "THE SECRET DOCTRINE"—VII

And Other Articles, Besides the Usual Features: Answers to Questioners; Extracts from Unpublished Letters; "In the Light of Theosophy"

Subscription: Rs. 4.00; 8s.; $2.00 per annum (*Post Free*)

Published by:

THEOSOPHY CO. (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay 1
India

THE ARYAN PATH

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Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London w. 2

Available in the U.S.A. from	Eastern News Distributors 255 Seventh Avenue, New York 1, N.Y.

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVI JUNE 1965 No. 6

PLANETARY INFLUENCES

As the year rolls by, each month brings back special dates for the individual, the collectivity, and mankind as a whole. The month of June marks a great cycle in Nature, the Summer Solstice, between the 21st and the 25th of June. Summer is a Season of fruition and of fulfilment, and man, living in close embrace with Nature, reflects and is affected by her seasonal changes.

Synchronizing with the Summer Solstice, also between the 21st and the 25th of June, is U.L.T. Day, when Associates of the United Lodge of Theosophists will remember with gratitude **Robert Crosbie**, the Founder of the U.L.T. Robert Crosbie passed away on 25 June 1919, and his death anniversary is observed as U.L.T. Day. The world at large is still ignorant of what genuine Theosophy is. Theosophy is the name given today to the immemorial Wisdom-Religion, the Perennial Philosophy which lies behind all great spiritual traditions.

As a tribute to the memory of Robert Crosbie, an ardent exponent and devoted practitioner of Theosophy, we reprint below one of his less known essays on a subject of topical interest. Since it was written much has been achieved by science in the realm of outer space. Men today are trying to conquer outer space and to visit distant planets, overlooking the basic fact — the unity of all life. Such unity makes for an *inner* relationship between Man and the Universe in which he lives and of which he is an integral part. Theosophy reaffirms the ancient teaching that Man is the Microcosm of the Macrocosm.

—EDITOR

THE PHILOSOPHY OF THEOSOPHY covers all things in manifestation and points out the relations of each thing to every other. Our personal purview extends over our own interests — our religion, our system of thought, our ideas — and moving along those lines within narrow limits, we finally reach the place where we are living entirely for ourselves, making use of all the efforts, thoughts, and ideas of others solely that we ourselves may

benefit. We need to raise our eyes and our minds to the wider view of what the great universe itself is.

This Earth is a planet, as we all know. But there are also other planets quite as likely to be inhabited as is this planet. So, too, this solar system of ours is but one of innumerable solar systems in the universe. All are parts of the vast whole; all are consequently related. There was a time when the knowledge of these relationships existed, when they were taught in the ancient temples as part of the Great Initiation. That was the true Astrology — not the Astrology of the present day, which has lost the ancient knowledge just as the true meaning of religion has become lost in the course of time. For just as there are some sorry remnants of religious knowledge in the world today, so the remnants of astrological knowledge are almost entirely applied to the personality in physical life, considering with chart and table the effects of planetary influence merely upon the physical affairs of men. The physical is but one line of effect — the only line, if we believe planets to be mere physical embodiments. But there are other sides to the nature of planets, which we must understand, if we are to get any true idea of planetary influence.

All beings and all forms of every kind are constituted of many different "principles." For instance, connected with man himself there is his body; there is the mind that he uses; there are powers which he exercises; and there is himself — the perceiver, the knower, the experiencer, who through his mind, his powers, his body, learns. It is apparent, then, that there are other departments of our body than the physical, to be affected by any influence; and, if there is a physical effect of planetary influence, as there must of necessity be, we shall have to inquire also into its effect upon *all* these departments of our nature.

Not only is man constituted of seven distinct principles, but also all planets are septenary in their natures. There is a spiritual "something," a psychic "something," an intellectual "something," an astral "something," and a physical "something," in every planet. Planets are not merely physical things, any more than we as human beings are merely bodies. Beings of various classes constitute every planet and its inhabitants, just as our planet is constituted of the various beings belonging to the four kingdoms, from which it derives its own peculiar influence. Let us, then, consider something of the nature of these planets with which we are most intimately connected, if we would gain any idea as to the real meaning of planetary influence.

The Sun is the life-giver of our particular solar system. The Sun shines on all the planets, but the effects received differ for each planet according to the conditions presented. The Sun is the central storehouse of our system and the focus for physical life, but it has also other consti-

tuents which apply to our intellectual or psychic, astral and spiritual constituents. At one and the same time, we might say, the Sun is the giver of life physical and life spiritual, if we understand that we are not referring to the mere physical Sun, which is, correspondingly, just what our bodies are — only that principle which we perceive objectively. Yet all the other principles are present, their influence flowing out upon us; from them we get whatever we are able to take. So we see there is not only a direct influence of the Sun on the Earth itself, but also upon us as peoples of Earth.

The Moon, the nearest planet to us, influences us physically, astrally and psychically, for of like nature are the forces in the Moon. Even the phases of the Moon have their particular influence upon us, as noted in the case of "lunatics," who are rendered more insane at certain phases. The Moon's influence is observable also in the lower kingdoms — the mineral, the vegetable, and the animal — as well as on ourselves, self-conscious beings.

Other planets still nearer to the Sun, as Mercury, for example, have still greater influence. Mercury receives seven times as much light from the Sun as the Earth, and has seven times as much — other things. Venus, standing next in order of nearness to the Sun, receives twice the light that Earth receives and also shines by her own light. It is not a wise conclusion of our scientists that, because any given planet is nearer the Sun than we are, its climate and conditions would make the sustaining of life thereon impossible. Life always adjusts itself to whatever conditions exist. Hence, bodies and ideas connected with the state of matter due to the nearness of the Sun would exactly fit those existing conditions. Thus we may look upon the various planets as brothers of our own — members of one great humanity scattered in different portions of the great universe — belonging to the same family, but working under different conditions. All have their direct effects upon us, the influence of one planet predominating over another in accordance with the angle of position. Some planets are beneficial in their influence; others are called malevolent in their effects upon man. We stand as individuals in the midst of a great mass of beings in every direction, in our solar system and beyond — all moving in the same direction, all springing from the same Source. However much the *path* of each humanity and of each individual differ, the Source and Goal are the same for all.

We are influenced by other planets just as we are influenced by other people in our daily walks in life. What is it that causes others to influence us against our own good will, our own right perceptions? Nothing but our mistaken ideas as to what we are, and our suppositions that we can be thus affected, our attitude toward ideas, toward people, toward things,

toward life in general. We think that conditions and circumstances bring us to whatever state we are in. That is not true. It is not the conditions nor the circumstances, but the attitude we hold toward them, which matters; the true attitude held with regard to our own natures gives us the power to withstand any influence whatever. According to our attitude, and according to our understanding that all things material and physical evolve from and are ruled by the spiritual, will we — the real Thinkers — receive the effect of any planet. Neither good nor evil can come to us unless there is good or evil within ourselves. If we are good, no evil can touch us. If we are evil, then, for the time, no good can touch us. All states are within ourselves, as we ought to understand by seeing that one gets good effects and another bad effects from precisely the same set of circumstances. We are not the victims of circumstances, save as we make ourselves the victims.

A true understanding of planetary influence would involve an absolute realization of man's nature in all his constituents, in every principle and every element, which are those of the solar system to which he belongs. Each one of us is a copy of the great universe. Each one of us is connected with every class of beings. We have within us every form of consciousness and every state of substance, and if we understand ourselves, we can move in accord with all the rest, every influence coming our way, or even perceptible to us, only an aid by which we may do good to others. Then we shall be neither oppressed nor elevated by any influences; we can be repressed or oppressed only by our own erroneous thought, will, feelings and actions. We have established a daily tabernacle which has its peculiarities, but it is of our own establishing — built by our own thoughts and doings, and by those of no one else. It was not imposed upon us by any "Being," nor, in fact, was it necessary, except as we were ignorant, and effects flowed through our ignorance. Now, we can either *learn,* or maintain the condition through continued ignorance.

The fact that at any given time or place we are subject to certain beneficial or malevolent influences, that we were born as persons at a certain time and place, under certain conjunctions of the planets means only fulfilments of Karmic law. We could not have come through any "holes in the sky" except those we had made for ourselves; we could not have made a place of entrance at certain conjunctions of the planets, except the conditions for us were there at that time and at no other time. Planetary influences express our *tendencies,* yes; but there is no "God" above to compel us, and there is no possibility of our being pushed into following certain wrong tendencies unless we want to be pushed. If we have made up our minds not to be so influenced, then we cannot be: we simply do not follow those tendencies in ourselves which we have dis-

covered to be wrong. So, we make another kind of birth possible.

So-called astrological prognostications of the present day relate chiefly to the body and its environment, and on that basis people seek only for good, trying to dodge sickness and evil. On the basis of our own true natures we should not seek for good, nor even to *be* good. We should seek to *do* good, and then we *are* good. We are not trying for any reward, but only to make ourselves efficient ministers of good to others. Because we are not creating evil, we do not have to avoid evil. Wherever and whenever we give forth evil we receive the effects of evil; whenever and wherever we give forth good, we receive the effects of good. Each one is absolutely and unconditionally responsible for the condition in which he finds himself. To blame planetary influences for this or that condition is as foolish as to blame the water for drowning a man whose own carelessness, and not the water, was responsible for the drowning. But the same laws govern other planets than ours, and we do make of ourselves magnets which draw to ourselves like things in operation at any given time anywhere. If we are subject to despondency in ourselves, for instance, we shall certainly receive all the effects that despondent conditions anywhere put upon us. This is the nature of our interdependence and interrelation with every other being in our solar system.

It remains for man to see and *realize* that he has within him all the elements of the great ocean of Life. It remains for him, in that realization, to *act* as one who understands all the rest, and who sends out benefit in every direction for those knowing still less than he does.

ROBERT CROSBIE

BUT not only do I now know that my separation from other nations is an evil, ruining my welfare, but I also know the temptation that led me into that evil, and I can no longer, as I did formerly, consciously and quietly serve it. I know that that temptation lies in the delusion that my welfare is bound up only with that of the people of my own nation, and not with that of all the peoples of the earth. I now know that my union with other people cannot be severed by a line of frontier and by Government decrees about my belonging to this or that nation. I now know that all men everywhere are equals and brothers.

—LEO TOLSTOY

SCIENCE AND HUMAN PROGRESS

[**Shri K. Guru Dutt, I.C.S. (retd.)**, an old and esteemed friend, examines the various changes that the scientific world-view has gone through since Darwin, and the concomitant social and philosophical problems. He commends a wise perspective in which science is only one means of knowledge; many such have to be employed, and above all self-knowledge, before we can attain to Wisdom.—ED.]

DURING the latter half of the nineteenth century, the belief that the advancement of science would automatically lead to general human progress rapidly gained ground. But the two great World Wars which convulsed humanity during the first half of our own have rudely shaken this facile faith. Today in spite of, or rather on account of, the phenomenal progress of science, the implications of its destructive possibilities have cast a pall of deadly anxiety over the entire outlook of mankind, whose very survival is at stake. In this unprecedented crisis, the most acute intelligences are engaged in frenzied thought as to how such a catastrophe, engendered by their own working, might be warded off. At such a juncture, it behoves every thinking man to apply his mind to this problem of problems, and to try and appraise for himself the main features of the situation.

Viewing the question historically will ensure that measure of detachment which is essential for clarity of vision. The publication of Darwin's *Origin of Species* in 1859 provides a convenient starting point. The theory of evolution propounded therein, with its myth of "the struggle for existence" and the doctrine of the "survival of the fittest," made an immediate appeal to the scientific conscience of the day. Already the implications of the Newtonian physics had been exploited fully and had resulted in spectacular practical applications which had revolutionized the tenor of external life. Together they appeared to furnish a firm foundation for the cult of progress. Enthusiastic followers of Darwin, like T. H. Huxley, nicknamed "Darwin's bull-dog," W. K. Clifford, and others constituted themselves the apostles of the new faith. Huxley declared that science was nothing other than "organized common sense" and an expression of "eternal truths." He contended that, in education, literature should step down from its dominating position, and that science and not "culture" must henceforward supply the knowledge needed by an age committed to rational truth and material practicality. He claimed that science could even supply the basic assumptions of ethics. He does not seem to have been afflicted by any doubts: his tone was so pontifical and absolute. It forms a significant contrast to the hesitant and tentative scientific orientation obtaining today, although its hang-over is still persisting in the

mentality of the large body of working scientists, not to speak of politicians who picked up their notions of science round about the turn of the century.

It was Matthew Arnold who eloquently pleaded the cause of the humanities at that time. His Rede Lecture delivered at Cambridge in 1882, and repeated later in the course of his American tour, is its classic expression, with the title "Literature and Science." Arnold and Huxley were warm friends and held each other in high esteem; and gave expression to their mutual difference with temperateness and with due respect. And both had the long-range objectives of education in mind, rather than topical urgencies. Arnold was by no means trying to make out a case for the humanities as against science. He recognized the value of science, but voiced the fear that by itself it might not serve the instinct for conduct and the instinct for beauty for the large majority. Only "culture," a word he brought into vogue, would serve the purpose, which must include the aligning of scientific knowledge and methods with life in its wholeness. The goal should be the nurture of an

> even-balanced soul . . .
> Who saw life steadily and saw it whole,

to use his own beautiful lines.

But it was Huxley's ideals that prevailed by and large. Since then, science has had a most remarkable and unforeseen course of development. The emergence of the Relativity and Quantum theories and of the principle of Indeterminacy has necessitated a fundamental revision of the Newtonian concepts; and the philosophic outlook of science has become tentative and hesitant, markedly contrasting with the cocksureness of the last century. As Robert J. Oppenheimer, the famous atomic physicist, put it:

> Today we have an entirely different ideal of human knowledge in which from the very beginning it is understood that if you pursue one means of sorting out experience, you may exclude many or all others. . . . [He concludes] Human life is too broad, deep, subtle and rich to be exhausted by anything the scientist would find out in his own field.

This trend is somewhat ahead of the times, and will be examined a little later. It may well be designated the "post-modern" outlook.

In the meantime, what are the outstanding characteristics of modern science? The most impressive, of course, is the breath-taking pace of its growth. It is said that the body of scientific knowledge is now doubling itself in less than every ten years. The volume of information which is recorded in periodicals and reports, not to speak of books, is so vast that often the hunt for a single item relevant to special research is like looking for a needle in the proverbial haystack.

Another feature is the extent to which specialization has gone. It is the paradox of modern civilization that science cannot advance without extreme specialization, and that yet this very specialization is incredibly narrowing the general outlook of the average run of scientists, who perceive little beyond their own rigid grooves. Ortega y Gasset, the eminent Spanish thinker, called this the "new barbarism." Besides cramping the mind of the individual scientist, it has led to a watertight compartmentalism in the sciences themselves, blocking communication and understanding, and resulting in a serious imbalance in the relative development of the sciences themselves.

Indirectly, the very structure of man's thinking has been affected. The first radical reorientation came with the acceptance of the Copernican scheme in astronomy. The analogy of the findings of science has now altered the entire range of human sensibility. The old myths have been discarded; but new ones, not less potent but far more insidious, have been substituted in their place. For example there is the evolutionist myth imbedded in the *cliché* "survival of the fittest," on the fallacious interpretation of which the notion of automatic progress rests. The fallacy does not lie in the idea that those who do survive are the fittest to survive, which is an obvious truism, but in the naïve belief that the survivors are necessarily the fittest in other and more important senses.

Ordinary language also is now permeated through and through by words of scientific origin, like "relativity" and "indeterminacy," "catalysis," "structure," and "function," "repression" and "complexes," and so on, to cite only a few. Very often such terms are being used indiscriminately without awareness of their proper context and perspective, with baleful consequences. The wide-spread harm which thus results could only be remedied by a realization that not only every scientific statement but even a common-sense proposition is strictly valid in its own sphere, but might be wholly misleading outside of it; that ultimately science itself is but one language for questioning reality, and that many such languages are possible.

That eminent scientists themselves may misjudge the situation is well brought out by the theme of Sir Charles Snow's much-publicized Rede Lecture of 1959: "The Two Cultures and the Scientific Revolution." His thesis is similar to that of T. H. Huxley, but far more uncompromising. Based on the curious view that the Western world is still being run by men steeped in the traditional literary culture, it is a severe indictment of literature itself on social and moral grounds. He would shatter this tradition and put science in its place, as being the only hope for compounding the violent differences between the West and the Soviets, which are a standing menace to the peace and security of the world. He argues

that as against the total lack of communication between scientists and literary men, there is agreement between scientists on both sides of the Iron Curtain as regards methods and ideals, and that this alone can provide the basis of a common culture.

But the argument will not stand scrutiny. That it raised a storm of controversy is indeed a hopeful sign. The theory of two cultures could well be as disastrous as was the theory of two nations in India. The alleged lack of communication is a myth. Sir Charles Snow himself is distinguished as both a scientist and a literary man, and there are many like him. On the other hand, such lack of communication is manifesting itself notably as between the several branches of highly compartmentalized science, as we have seen.

Besides, it is the very agreement between scientists on both sides of the Iron Curtain, to the extent that it prevails, which gives room for the gravest anxiety. For, as François Mauriac has said:

> It is not what separates the United States and the Soviet Union that should frighten us, but what they have in common. . . . These two technocracies that think themselves antagonists are dragging humanity in the same direction.

But that is not the whole story. This so-called "modern" outlook too seems to have run its course and is on the way to being replaced by what has been called the "post-modern" mind. This oncoming change which is discernible in Western thought has been widely discussed. A notable and compact example is an article entitled "The Revolution in Western Thought: the Development of the Post-modern Mind and a New View of Reality," which first appeared in *The Saturday Evening Post,* and was copied in India in *Span* (June 1962). The author is Professor Huston Smith of the Massachusetts Institute of Technology. According to him the three dominant assumptions underlying the "modern" scientific outlook have broken down, viz.: (1) the impersonality of reality, with emphasis on objective order; (2) this order manifests itself in the laws of nature which can be discovered by human reason; and (3) the path to human fulfilment lies mainly in discovering these laws and utilizing them positively and negatively.

What has now happened is that "frontier" thinkers are no longer confident of any of these postulates. Contemporary science has crashed through the cosmology of seventeenth-to-nineteenth–century science as if through a sound barrier; but no new cosmology has yet taken its place. If "modern" physics showed us a world at odds with our senses, "post-modern" physics is confronting us with one which is at odds with our imagination itself. All notions seem to be in the melting pot. There

appears to be a radical disjunction between the way things behave and every possible way in which we may try to visualize them. The problems which the new physics poses for man's sense of order seem to be such as cannot be solved by any refinements in scale or improvements in technique. As the eminent Harvard physicist Professor P. W. Bridgman suggests,

> the structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all . . . the world fades out and eludes us. . . . We are confronted with something truly ineffable.

The complete uncertainty of science as regards the nature of reality has been amply reflected in contemporary philosophy and theology. It is, however, not possible to go into details here. Taking all these fields of thought into account, the distinctive feature of the post-modern mind seems to be its acceptance of reality as unordered in any objective way that man's mind can tackle. The notion of pure objectivity has gone, never perhaps to return. Two things are clear at the same time: the world is "out of focus" of man's vision just now; and it is not possible to live indefinitely in such a state. We are living in a period of rapid transition; and if reality does get re-ordered in man's mind it will be in a way altogether different from that envisaged by modern science. Professor Huston Smith thinks that the new order may try to describe reality, not as it is in itself apart from the observer, but as partaking simultaneously of subjective and objective elements: the stress being on the nexus between the two. Here we seem to be coming back to an ancient Indian concept. It has been compactly expressed in an old Tantrik text (*Vijñāna Bhairava*) as follows:

Grāhya-grāhaka-samvṛttiḥ sāmānyā sarva-dehinām
Yoginām tu viśeṣo:yam saṁbandhe sāvadhānatā

— which may be rendered:

> Ordinary awareness is polarized into object and subject; but it is the Yogi's distinction that he has eyes only for the nexus between these two.

From such high speculations we may now return to more practical and urgent matters. Whatever may be the progress of science, it has to be conceded that it is a tool which aggravates the horrors of war; but war itself is a phenomenon that antedates science, and it is laymen that wage war. It is idle to dream of true human progress unless the threat of war on the present scale is altogether eliminated. There is no hope of this until the layman's indiscriminate and unintelligent worship of science first ceases. But, above all, what mankind needs is an effective perspective,

in which all human values including science are co-ordinated and harmonized. In a way "culture" expresses the idea; but it is too sophisticated a term and not deep enough. The one concept that can redeem the ideal of all-round human progress must be akin to the notion of *Dharma,* purified and revitalized, strong and all-comprehending, total but not totalitarian, the firm support at once of the individual and of society. As the *Mahābhārata* puts it: *Dhāraṇād dharma ity āhur dharmo dhārayati prajāḥ* (From its quality of sustaining is it called *Dharma*; *Dharma* sustains beings).

K. Guru Dutt

KARMA

In the Springtime of our year
We concentrated on the sky,
And willed a cloud to disappear.

It was an eerie kind of power,
To will a little cloud to die
Within a quarter of an hour.

A fragile thing, and we destroyed, with ease.

But now the nimbus clouds are here,
Sailing slow across the sky,
Deliberate, and dark, and high

Above the house-tops, and the trees,
And wooded hills. Not you, nor I
Have the power to banish these.

Margo Laird

THE POVERTY OF MODERN ART

A CATALOGUE OF AESTHETIC PREJUDICES

[THE FIRST PART of **Mr. Arthur L. Herman's** intensely thoughtful essay on the nature and ultimate significance of art appeared in our May 1965 issue. This is the second and concluding part.—ED.]

II

THE FOLLOWERS of the school of applied art, if there are any today, would have to disavow the view that the artist is a person of superfine sensibilities. Their motto would be: The artist is not a special kind of man, but every man who is not an artist is an idler, a man without a vocation. I defined art at the beginning of this paper as "anything made by hand." In this sense of the word "art" every man has a calling to be an artist. The kind of artist a man will be is determined by his own nature. Thus the carpenter, the lawyer, the farmer, the doctor, and the priest are artists. The artist in this sense produces something of utility, something of use; and pleasure alone is not one of these uses. Pleasure, in this theory, has a proper place in life but it is not pursued for its own sake and apart from the rest of life.

This kind of philosophy, it seems to me, can only make sense in a civilization where each man becomes a creator through a vocation or calling, where work is dignified, so that every artist, that is, every man with a calling or natural vocation, recreates *himself* as he works. The aim of this kind of artistry is the perfection of the artist as well as the perfection of the object. As the Hindu scripture states "... the man devoted to his own vocation finds perfection.... That man whose prayer and praise of God are in the doing of his own work perfects himself." Our Western materialistic, sentimental, and moralistic civilization is not conducive to this kind of art. Consequently, we have the cult of the *artiste*, the specialist who, because of his leisure time and a belief in his special sensibilities, coupled with an agonizing interest in his own peculiar psychology, composes or paints the expression of these emotions which he identifies with his true nature. The culture from which this super-sensitive genius arises, on the other hand, denies to millions of persons the opportunity of creativity: our meaningless factory work, our assembly lines of automated, dehumanizing activity, have robbed men and women of their dignity by making their labour uncreative and consequently damning. As Eric Gill has so well put it, it is fallacious to assume that man can recover on week-ends what he has gone to such pains to lose during hours of meaningless work throughout the week. Thus on one level we have the cult of

the fine *artiste,* the aesthete, and on the other the dehumanized working man, both paradoxical products of our industrial culture. This point is emphasized by two Polish philosophers, Florian Znaniecke and Andrew J. Krzesinske. Florian Znaniecke states in his book, *The Decay of Western Civilization*:

> It matters not whether the present-day factory worker is, as regards the duration and intensity of his exertion, in a better or worse condition than the savage hunter or the artisan of the Middle Ages. The point that does matter is that his mind has no share in determining the aims of his work and that his body, as an instrument of independent creative power, has lost most of its significance. Hence his mind, divorced from creative activity, turns in the main to the problem of satisfying the needs of his primitive animal appetites; while his body having lost, in his own eyes, well nigh all its importance as an instrument of skilled production interests him almost exclusively as a source of pleasure and discomfort.

Whoever it was that first said, "You can evaluate a civilization by the kind of men it produces," would not object to our extending this remark to art and saying, "You can evaluate a civilization by the kind of art it produces." The machine civilization has produced machine man. The machine civilization has produced an art which is meaningless to the machine men, who are more often than not content with TV and the movies. After eight to ten hours of generally degrading labour, who wants to be uplifted anyway? And uplifted to what? The second Polish philosopher, Andrew J. Krzesinske, states in a small volume called *Is Modern Culture Doomed?*:

> The effects of this all-powerful sway of machinery are very harmful. Firstly, except for the small group of those who construct and manage the machine, men have ceased to be self-determining producers. By mechanical means the worker now turns out standardized products whose manufacture dispenses with his initiative. Then, owing to his constant association with machinery, he has become accustomed to treating his body and his person as though he himself were an "automaton." He has begun to apply mechanical laws to his human activities. The role of the body, as the means whereby his creative spirit is enabled to develop his personal culture to a higher degree . . . has ceased to interest man as such.

If these remarks by these two philosophers are significant, perhaps we can't expect any more of our artists than we do now; perhaps we must expect this lack of communication, shrug our shoulders, and admit that we have the kind of art we deserve and that it is a fair gauge of our culture, or perhaps lack of culture. For a civilization which denies creativity to most men and denigrates the creative act in general is surely uncivilized in some sense.

The meaning and significance of the creative act, according to the Russian philosopher Nicholas Berdyaev, is the liberation of the human spirit; as he says: "The human spirit is in prison. Prison is what I call this world, the given world of necessity." This is certainly not, as we have already noted, the view taken by the apologists for fine art, who argue that here the primary aim of art is the enjoyment of this world and the savouring of the emotion of pleasure which is somehow bound up with the world. But the liberal or liberating arts have as their function a revelation of beauty which transcends this world. It will be well for our purpose to examine the metaphysic of this art of liberation which lies at the heart of the creative act.

The metaphysic of sacred art, as I have mentioned, is bound up with the notion of the dual nature of man, the divine and the human selves. This kind of art satisfies both parts of man's nature by possessing meaning and function simultaneously: the two cannot be separated. What the artist makes or reveals is both beautiful and useful. Our culture has separated these functions and consequently our art is one-sided, half true. And, as I have stated earlier, it is therefore dishonest. I wish to speak very briefly about the function of meaning in sacred art, for it is in this meaning, its articulation and understanding, that liberation is found.

In this sense of art we can say that art is the embodiment in material of a preconceived form. This is the traditional Christian view of art as expressed by Meister Eckhart, who says, "To be properly expressed, a thing must proceed from within, moved by its form." In other words, the artist is inspired, he apprehends the eternal form or idea, as Plato says, and then expresses this idea in musical notes or paints. "It is," according to St. Augustine, "by their ideas that we judge of what things ought to be like." In this sense art has fixed ends, and an established and traditional manner of operation in attaining that end. There is no "progress" of art in this sense, no movement from one technique to another, no thirsty searching for the new and the different for the sake of the new and the different. There is a standard form of operation, and in certain cultures deviation from this norm is considered a sin. Let me cite an instance from a non-Western source which illustrates this formal pattern of artistic expression which is bound up so closely with the meaning of sacred art.

Tibetan art, until the Chinese occupation, has been what I would call a "traditional art," an art integrated with the aims of the community as a whole; in particular, an art whose end was the spiritual liberation of the worshipper. The technique and form of Tibetan art has not altered in hundreds of years. There was a traditional, static formula for the production of art objects in that country. "Painter" in Tibetan means "Writer of Gods," and this expresses the function of the artist in Tibet; he is a

person who, by the use of colours, postures, and gestures established by a rigid tradition, reveals the road of liberation to this Buddhist people. Marco Pallis in a remarkable book on Tibetan culture called *Peaks and Lamas* states quite clearly the purpose of this formal art:

> All the arts are in some measure interchangeable as aids to memory or supports of the same doctrine: they all are called upon to play their part according to circumstances. That is why, though purely decorative features may be varied to taste, the ritual elements are never altered. To change the emblematic colour would seem queer and eccentric as well as presumptuous; indeed such an idea could hardly enter anybody's head.

He then goes on to say that art supports the ritual which has as its end spiritual liberation:

> The aim of ritual, and ritual must be regarded as a synthesis of all the arts, acting as the handmaids of doctrine and collaborating towards one end is to prepare people for metaphysical realization, to spur them on to pierce the veil of the finite and to seek Deliverance in Knowledge — that is, in identification with the Supreme and Infinite Reality.

The function of art here as well as within the medieval Christian context is utilitarian, the penetration to the world of pure form, the world of pure spirit, or whatever your prefer to call it. Once it has done this, the purpose of art is finished; artistic symbolism thus becomes the ladder for the Doctrine.

In the Christian philosophy of art we discover that the artist intellectually grasps the form he is trying to embody and then, through his art, he embodies this intellected form in the material. Whereas the modern artist in most instances is concerned with the expression of an emotion into his material, the medieval artist, if we can trust St. Thomas and Eckhart on this point, was interested in an intellectual or rational form for his art. Essentially, the Church prescribed the theme of the art and the basic details of the work. Individuality was a sin, and personal creation outside the tradition would be looked upon as idolatry if self or ego was considered more important by the artist than the good of the work and the embodiment of the forms. He was not supposed to reveal himself or his personal emotion in the material but rather give to it an eternal form which was an aid to Salvation.

If what Aristotle says is true, that "The general end of art is the good of man," we must ask ourselves, it seems to me, what that good is. If man is more than a creature who lives by bread alone, this "good" must take into account that other part of man. Art must feed that other part, that non-sensible and non-feeling part of man. Modern art has failed in this task. It is a part of our civilization, that is true, but it no longer speaks

to all men. We must, for example, have art education in our civilization, a thing unheard of in the more traditional cultures the world has known, where art had meaning through its constant association with the people from their infancy to their old age. Art was a necessary and integral part of the lives of all the people, and it would be silly and presumptuous to study the art of other civilizations when one's own art was satisfying enough. But even if one is educated in modern art, what then? What nourishment is there in that for the "other" part of man? We have been cut off from our traditions, it would appear, and art, either as a consequence of this or as a cause of this severing from our past, has become meaningless and poverty-stricken. It is either academic (studied in schools or museums), or a week-end pastime for those who can afford it; it speaks only to a few and what it says is probably not worth listening to anyway.

In summary, what I have been attempting here is to show that every man is or ought to be a special kind of artist; that in the creative act one re-creates oneself spiritually and not aesthetically; that art which gives mere pleasure is a luxury which no one can afford who believes in the dual nature of man and the goal of salvation or liberation; that in traditional art function and meaning are inseparable for the good of the whole man; that this traditional art deals with forms or symbols which serve to remind man of who he really is — namely, a divine and human entity, possessed of dignity and holiness, whose ultimate goal is intellectual knowledge of God; and that, finally, art is a means to that goal. I have juxtaposed traditional with modern art, sacred with secular art, applied with fine art, for the purpose of emphasizing the great gulf which lies between purposeful and purposeless art.

My aesthetic prejudices are, as I warned you, quite apparent here. Let me close with something positive then by demanding, "If this sacred art is so all-fired great, prove it!" I say to this: One can't go running off to a museum or an art gallery and thereby recover that which has been lost. Not by studying medieval art or by returning to a traditional culture can we find that lost part of ourselves. As I said in the beginning of this paper, sacred art springs from a ripened metaphysic; it implies an ontology and a theology which one cannot recover by going to a museum where works of art were never meant to be anyway. Museum atmospheres lend themselves too easily to the criteria of the fine-art aesthetes. One can ogle paintings, pass from one to another talking about technique, form, and balance, and the sterile, hospital-like, hushed and polished atmosphere of the museum makes this criticism seem appropriate.

Art education, if it is to be at all significant, must begin with fundamental questions about the nature of man; any education at all for us must be a re-evaluation in terms of the question: "What is it to be a

man?" This question provides the starting point for a radical examination of all our values. And once we begin reasoning, as John Dewey has said, we put huge chunks of our most cherished beliefs into jeopardy. Nobody knows where the thread of reason will lead us; thinking *is* dangerous. Art education must take nothing for granted then, if it is to be effective in the reorientation of men. But like all education it is an examination of one's self and one's traditions, of one's goals and purposes. We must know, it seems to me, who we are and what we are doing here.

I do not know if the old critic of Syracuse, the man we have called "The Father of Art Criticism," would agree with anything that has been said here. I can say, however, that since he was willing to give up his life for his art we can assume that such high standards must have been backed up with strong aesthetic prejudices as well as great courage. Art must have had a deep significance for him. Who else would be willing to die in such a situation?

ARTHUR L. HERMAN

GOD SUDDENLY

In many a burning bush God suddenly appears —
the crab apple in May, the sumac blazing with October
shout His name.

He pierces me when overhanging seas of lapis lazuli
are jagged apart by incandescent tines
and, thundering exultantly,
He thrusts forth flaming shafts of light.

Then i, washed small
and clean as
a drenched
grain of
sand.

DOROTHY ELLIN FLAX

THE JUNGLE OF HEALTH

[Our old friend, **Mr. Roy Bridger**, has worked and written much to spread true ideas about "working with Nature." Readers may remember his articles in our pages on "Like a Wolf on the Fold" (May 1964) and "No Room for Passengers" (July 1964).

In this article he reminds us of some important facts regarding food, health, and disease. An intelligent and disciplined effort is needed to keep our bodies in health; disease cannot be blamed simply on "germs." Mr. Bridger's quotation from Pasteur should be eye-opening to many.—Ed.]

To be healthy, wealthy, and wise is no small objective. Health alone is difficult enough to come by; yet without it the other prizes can be hollow indeed. "Of all the knowledge, that most worth having is knowledge about health," declared Herbert Spencer. So precious, so readily to be pursued — yet so hard to grasp!

Unfortunately for the individual, much depends on the circumstances at birth. For one thing, it is an advantage to be born in a country with a temperate climate, out of range geographically of the all-conquering scourges which can make life a misery in the tropical zones. The world's most prevalent disease, trachoma, which affects one-sixth of the human race, is unknown in the temperate regions. Malaria claims 150,000,000 victims — but only in malaria country. The real rulers of Africa are the big tropical diseases — trypanosomiasis, bilharziasis, leprosy, yaws.

It is something, at least, that the enemies of health should have been brought into focus. One powerful new tool which is helping in the work is the science of medical geography, which is able to present the disease picture in the form of maps. For instance, one map connects tape-worms with the world's sheep-rearing areas. Another confines yaws to the 80°F. annual isotherm belt of the tropics.

Then there is the circumstance of sufficiency of food supplies. Half the world's population go hungry. For them, shortage of food chronically saps the chances of recovery from sickness.

All forms of life contain protein. Without it, growth cannot take place, nor the wear and tear of cells be made good. Plants are alone in being able to synthesize it directly from the elements. Animals and human beings have to obtain it ready-made. The sources from which human beings are able to derive their protein requirements vary, not only in proportion but in value. Plant sources include soya bean, with 35 per cent protein; legumes, with up to 25 per cent; and cereals, with wheat at 11 per cent. Animal sources include cheese, 25 to 35 per cent; meat, 15 per cent; and eggs, 11 per cent. But they all vary in their content of some highly important constituents known as amino acids. For instance,

one of them, lysine, is present in higher quantities in legumes than in cereals. Protein requirements are thus best supplied from a number of sources. Animal proteins are in general better than plant proteins, and a diet which includes them is less likely to lead to deficiency troubles.

As well as heading both protein and calcium sources, cheese is high in fat, an important source of food energy, yielding twice as many calories as proteins and carbohydrates do. It is also rich in vitamin A and riboflavin (also known as viatmin B_{12}). It thus gives a powerful start to any diet containing it.

Plants consist mainly of a carbohydrate known as cellulose. In the world of living things there is more cellulose than any other substance. Human beings are able to make little of it, but herbivorous animals can make little of anything else.

In the developed countries carbohydrates provide about half the total calories in the diet. In the poorer countries the proportion is up to three-quarters, which means that the intake of other nutrients, particularly proteins, is inadequate. Because of these deficiencies, disease is able to make easy headway. The main human-consumption carbohydrates are starch, derived chiefly from cereals and tubers, and sugar. They are converted in the body into glucose, the substance from which energy is derived. Glucose is also manufactured and marketed commercially, but nature's own energy concentrate is honey, which contains fructose, or fruit sugar. The refined carbohydrate produced from sugarcane and sugar beet is known as sucrose. It is as much a chemical as it is a food. Large-scale consumption of it is something quite new in human history. People in the developed countries eat it at the rate of about 1 cwt. a year. Nature's main source of sugar for young mammals is lactose, or milk sugar. Sucrose is often added to preparations of cow's milk used in infant feeding to supplement the naturally occurring lactose, which may well establish a foundation for sucrose addiction at an early age.

The processes which take place in living organisms absorbing food are controlled by enzymes, which in turn depend considerably on the intake of vitamins. The quantities of vitamins required are relatively small, but so also are the quantities present in foods. Modern methods of food production and processing are liable to be hard on the vitamins.

The usual idea about food is that it is something to eat, something to keep you going. It is not as simple as that. There are complexities.

In the first place, food itself is by no means a constant. Its quality can vary according to the way in which it is grown. Under modern extractive farming methods and with the continued depletion of humus, plants are unable to make the effort of quality concentration. In a Cantor Lecture delivered to the Royal Society of Arts in 1936 Sir Robert McCarrison

affirmed:

> To one whose work has lain in India, and who for more than twenty years has been engaged in a study of the relation of faulty foods to disease, the belief that such food is of paramount importance in the causation of disease amounts to certainty.

That is to say, such food not only fails to keep you going, but strikes even deeper. It prevents you from being yourself. In Weston Price's *Nutrition and Physical Degeneration* (1939) faulty nutrition is seen at work with relentless erosive force on the actual bodily structure itself, not only in the individual but over the generations.

The ability of faulty food to cast the body into an inferior mould then sets up reciprocating troubles. McCarrison states:

> It is of the utmost importance to realize that not only is the activity proper to the function of nutrition dependent on the efficient performance of all these acts, but their efficient performance is dependent on the adequate nourishment and functional efficiency of the organs and tissues performing them.

In other words, bad feeding impairs the mechanism whereby full benefits can be derived from good feeding.

What are the conditions that a living organism wants, and without which it begins to pine? They are conditions to which it has become accustomed throughout its existence as a species. Implicit in the more uncritical versions of the case for modern foods is the tacit assumption that digestive processes can be expected to adapt themselves to the countless synthetic products of food technology. The notion is fanciful. Natural adaptation hardly moves at this pace over thousands of lifetimes.

As Dr. P. R. Peacock, of the Royal Cancer Hospital, Glasgow, has put it:

> Human beings are walking colonies of cells which, in the course of years of evolution, have learned how to adapt many natural substances with which they have come in contact. Today chemists have produced hundreds of synthetic substances that have never existed before, and it may take thousands more years of evolution to learn how our bodies will react to them.

Back in the nineteen-twenties it was realized that in the refining of petrol from petroleum many by-products were running to waste, instead of being further processed for the various chemical substances they had been found to contain. Techniques for extracting these substances began to develop in the nineteen-thirties. By 1946 world production of petroleum chemicals had reached 2,000,000 tons a year. By 1959 it was 11,000,000 tons, and has been soaring ever since.

There was a disturbing snag, however. The ingestion of hydrocarbon products by human beings can have adverse health reactions. Today health authorities everywhere are being confronted with an increasing number of completely new problems presented by this one development alone.

In some cases the course of the chemical could be easily traced. For instance, the persistence of the extensively used insecticide dichlorodiphenyltrichloroethane (D.D.T.) in soil, water, plants, animals, and man has become well documented. But, while research workers are still assessing its toxic properties, more and more new insecticides are coming along, more agricultural chemicals generally, and still more chemicals for use in food processing and packaging. The whole range of plastic material coming in contact with food and liable to be absorbed in other ways is coming under review. The plastics industry has developed at phenomenal speed, and the synthetic resins on which it is based were in wide-spread use before their dangers were appreciated.

The complexities of research into these problems are growing all the time. It is not enough to study the effects of such new substances as insecticides, food additives, plastics, and detergents separately. The effects of one of them may be more severe when in combination with those of another. It has also become increasingly evident that the effects of a chemical can vary greatly in different species. Thus tests on animals cannot be certain to apply to human beings. Endless problems in toxicity research are thus being presented to health authorities through the continued introduction of new hydrocarbon by-products, whether as insecticides, food additives, plastics, or detergents.

In the developed countries deaths from degenerative diseases such as cancer and breakdowns of the heart and circulatory system account for no less than 66 per cent of all deaths, compared with only 8 per cent in the underdeveloped countries. The coronary-thrombosis rate is rising in all age groups.

By the time cancer manifests itself, the circumstances originating it may have long been lost sight of. A medical survey states:

> A cancer appearing in old age can have had its cause in earliest youth, and its cause is to be sought exactly there, where weak carcinogens or small doses were encountered. They probably play a more important role in human cancer than high doses of strong carcinogens.

When the body, deprived of its proper nourishment, begins to falter, distress symptoms appear. At this point medical treatment steps in. But not with the object of restoring the conditions. Merely in an attempt to remove the symptoms.

More than a quarter of a century after McCarrison had emphasized the utmost importance of correct nutrition, the staggering Platt Report was to find that hospital patients, of all people, were not being properly fed. The bigger the hospital, the worse the food. The worst food of the lot was that received by the chronic sick. It had apparently never sunk in that proper feeding was a concern of hospital treatment. "In only one group that we visited did we find any suggestion of a dietary based on the nutritional requirements of patients." If dieticians were employed, they were almost wholly occupied with the diets of patients who were "on diet." Dietary balance was in any case overthrown by visiting relatives. Protein foods were left untouched on the plate because calorie requirements had already been substantially met by the inferior carbohydrates, such as soft drinks and confectioneries, brought in by relatives. Fifty per cent of vitamin c in potatoes was peeled away, and 75 per cent of it in vegetables boiled away.

What were these patients doing in hospital at all? Presumably they were there because they had diseases. But what was the cause of these diseases? Disease germs, a body of micro-organisms which includes bacteria and viruses, have been widely accepted as the primary cause of disease ever since Pasteur pronounced them to be. The theory happens to be convenient. Getting at root causes may entail too much effort. Why not just kill off the germs?

Claude Bernard, a contemporary of Pasteur's, was the first to see the flaw. He declared that germs could live only in a suitable "soil," in this case an unhealthy blood stream. At the end of his life, Pasteur himself came to agree. He said: "Bernard was right — the soil is everything, the germ is nothing."

Yet symptoms of breakdown still go unrecognized as emanating from within. They still continue to be thought of as "diseases," predatory forces "going around" and liable to attack at any time. Hostile germs swarm tirelessly at every turn. Some lurk in odd corners. Others take it into their heads at rare intervals to make the big transcontinental trip over from Mongolia to get some practice in.

Disease and pain are nature's warning signals of faulty lifemanship. If correctly interpreted and heeded, they have done their job. They are saying that the body has not built up enough resistance. But when pain-killing drugs are used, the trouble just goes underground. What happens now is that the cause of the pain becomes more deeply entrenched than ever, while the pain itself eventually becomes more insistent. Without a break the attempts to remove the pain go on. By this time the cause of the pain will have turned its attention to putting the heart, which tries to stick it out to the last, out of action. It is now getting late in the day

to be taking something to kill the pain, but medical treatment is standing by with batteries of heart drugs. At last something snaps. What was once a human being is now only a figure in the heart-deaths statistics.

Taking a drug is deceptively like taking food, but there is a difference. A drug is essentially something which demands a second price — later on. Medical literature is becoming increasingly taken up with studies of side effects associated with the vast range of drugs now in use. Research at St. Thomas's Hospital, London, on the effects of aspirin, looked on as one of the most harmless of drugs, has shown that cells of the stomach lining are detached within twelve minutes after administration. American investigations have shown that internal bleeding can also ensue. Cortisone, administered to relieve arthritis, may cause a stomach ulcer. Chlorodyne, a remedy for coughs and colds, has been described in the *British Medical Journal* as a potentially dangerous drug which carries the risk of morphia addiction. Doctors have been warned about tetracycline, following reports of deaths among patients treated with it. Liver disease and jaundice were noted as side effects. After four years of reports in medical literature a toxic combination has been confirmed connecting side effects from tranylcypromine, a drug used in the treatment of depression, with the eating of cheese.

A report in *The Practitioner* states:

> Hypersensitivity to the penicillins is an increasing cause of morbidity, and not infrequently mortality, and great caution should be exercised in its use if there is a history of previous reaction, or of an allergic diatheses.

The patient, not too pleased, perhaps, to be overtaken by "morbidity," will be understandably concerned not to be overtaken by "mortality" as well.

When too many symptoms have been removed by palliative treatment while the cause of the trouble still flourishes, the next flare-up may be severe. A drastic counter-measure may then be indicated — surgery. But recent research is discovering that while a gastric operation may be successful for the surgeon, it may be far from successful for the patient. According to a report in *The Practitioner*,

> gastric surgery may lead, on prolonged follow-up, to a frightening incidence of malnutrition, calculated by Culver (1962) to exceed 40 per cent; Jones and his colleagues (1962) found that nearly a quarter of their patients were significantly anaemic after five years, over half their patients had lowered serum vitamin B_{12} levels, and evidence of metabolic bone disease was common.

In spite of high ideals, the National Health Service had done little to advance the idea of positive health and preventive medicine, said

Sir Arthur Porritt, past president of the Royal College of Surgeons, in an address to the Queen's Institute of District Nursing. District nurses could do much to promote the idea of prevention rather than treatment of sickness. "So long as we live in an age of speed, I suppose there will always be accidents. Fifty years from now, that may be all surgeons live on."

Handsomely said. But fifty years — it happens to be precisely the time Shaw held it took for an idea to sink in. That is, if it does not itself get overtaken by mortality.*

ROY BRIDGER

HE is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!. . .

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow.

—RABINDRANATH TAGORE

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EDUCATION AND INDUSTRIALIZATION

[**Dr. Sita Ram Jayaswal**, Reader in Education, Lucknow University, has always been deeply concerned about the nexus between human values and social institutions. In this article he outlines briefly those results of industrialization which social scientists have recognized pose real social and psychological problems.—Ed.]

We are passing through an intensive phase of industrialization. New scientific and technological inventions have provided such powers to man as can solve all the problems of hunger, disease, and ignorance. Thus today we are on the verge of a significant industrial revolution which will provide us with plentiful resources for material and cultural progress.

It is not necessary to recount the recent changes in Western societies; for they are obvious. None the less in India we have to know that new means of communication and new machines for various kinds of production are emerging and assuming control of human and social affairs. Against this background our purpose is to examine the place of education in an industrial society.

It is desirable for us to acquaint ourselves with the nature of an industrial society and find out its differences from rural and urban societies. First of all we have to observe that in an industrial society there is high mobility. In other words, people from small communities and rural areas come to an industrial society for work. Thus there is an increase in population and thereby many problems of social and cultural adjustments arise. In small communities there is a tendency to remain aloof and secluded; for the people are tradition-bound. Social institutions like the family are strong in rural communities. But in an industrial society traditions change and may come to exercise little control over social behaviour. Family ties are also weakened and therefore members of the family lack the sense of belongingness. As a matter of fact industrialization and urbanization go together and the concomitant evils also affect social life. None the less we are heading for an industrial society and we have to make the best use of the techniques of mass production and mass communication.

As stated above, in an industrial society people from different places and communities come and live together and try to work in factories and mills. As big machines are used for mass production the industrial society becomes somewhat mechanical. This mechanical approach is also observed in human and social behaviour. There is also a feeling of fatigue and boredom prevailing among the industrial workers. All these sociological and psychological pehnomena are to be found in an industrial society.

Owing to rapid scientific and technological changes we are faced with

a crisis of character. In other words, we have come to a point that requires clear and concise formulation of our moral and social values. It has been observed that when a traditional society proceeds towards industrialization there are three ways open before it. The first is that it may continue to hold to its traditionalism and refuse to assimilate the values, ideas, and attitudes typical of an industrial society. The second is that it may remain uncertain in regard to its policy and permit a kind of drift in all matters. Such a policy is very harmful; for it does not help in progress and leaves individuals at the mercy of the prevailing circumstances. In many societies of the world we find these two trends. That is, some societies look behind and receive inspiration from their ancient past without caring for the present or the future. This is typical of some of the societies in the East. In some of the Western societies where tradition is weak and there is no deep sense of history, a feeling of uncertainty prevails; for the people refuse to take up a position. The third, perhaps the most desirable, possibility is to resolve the crisis of character and adopt a world-view which will include all mankind and emphasize the essential unity of all religions. In other words, we need a spiritual regeneration in this world today. Along with this we have to strengthen democratic institutions and safeguard political and social freedoms. In other words, people must have an abiding faith in democracy and freedom. These are the three ways which are before the world today. As has been pointed out earlier, the first two have no value. The third way, towards a world community, should be our choice, and the task of education is to pave the way for such a society as will be based upon the concept of the good of the greatest number.

Rapid industrialization in our world has brought about the supremacy of the masses, especially in industrial societies. As a matter of fact industrial society has become a mass society characterized by mass production and mass communication. It seems that the masses have many comforts; for things are produced on a mass scale and there are such media of communication as enable the masses to know about a thing quickly and conveniently. What is missing in this order is the human factor. In other words, modern man finds himself in "the lonely crowd." While a vast number of people are engaged in large-scale production, the totality of life in society is lost. Individuals have become more or less mechanical and the masses are working towards an end which appears to be meaningless for them. In such a mass society the main problem is to rehabilitate the individual in terms of his human potentialities, his needs for novelty of experience.

The problems of the masses today are being dealt with at the economic and political level by various social techniques and mechanisms. None the

less the individual is losing his freedom to think and to act as he desires. The means of mass production are mostly in the hands of a few people who manipulate the economic system and try to secure the largest margin of profit, leaving only a little for workers in the fields and factories. So long as we fail to plan for prosperity on a mass scale, so long as the modern man remains "ignorant" in spite of all the means of mass communication, the problem for educators will remain. Thus on the one hand we find that a supremacy of the masses is emerging and on the other hand we observe that the masses are losing their human touch on account of mechanization in production and distribution as well as in their private lives.

Because of industrialization we find that groups of people engaged in various industries are getting organized. There are workers' unions, labour organizations, professional guilds, etc. This has become necessary; for without organization the interests of a group cannot be safeguarded. These organized groups exert pressures on political parties and legislatures to serve their interests. So we find that organized groups are active and influential not only in the social and economic fields but also in political spheres. In Western societies, where industrialization has reached a high level, we find a two-party political system. The party in power has a strong opposition. But in such societies as are gradually getting industrialized the two-party system has not emerged in a satisfactory manner. For example, in India the party in power is very strong and the opposition is rather weak. Such a state of affairs is not satisfactory in a democratic society. So it is desirable that organized groups not only safeguard their own interests but also see that there is a healthy opposition to the government in State legislatures.

The impact of industrialization on society has also brought a new class in existence. In the pre-industrial era the *élite* belonged to a feudal aristocracy and status depended upon landed property or high caste. Nowadays the basis of social status is the capacity to earn. We find that people who do not have high status traditionally are becoming influential in their groups on account of their high incomes. In other words, the emergence of a new class on the basis of industrialization has upset the traditional class and caste status and created new categories of social significance.

In this connection it may be mentioned that industrialization has created, not only a new class of people who are rich and powerful in spite of their lack of status, but also a high degree of mobility. We find people moving from region to region in search of lucrative jobs and prosperity. Thus it is not uncommon to find that in a new industrial society people from far and wide come and settle down. They build their

new traditions, breaking almost completely from their social past. It is desirable to examine the implications of these new relationships in an industrial society and devise such a system of education as will bring about integration and develop healthy social relationships.

In an industrial society where we have mass production, the problem of leisure is acute; for people work less and produce more. In those countries where population is on the increase mass production has led to unemployment. But in some Western countries, where population is under control, the problem of unemployment has not been so acutely felt. None the less workers today have more leisure; for there are machines which require less people to produce more. That is why a modern worker is paid more and given more leisure. The problem of leisure becomes serious when the worker does not know what to do in his spare time. Since he has been working in a large mechanical organization, his approach to life also becomes somewhat mechanical, and he gradually loses the human touch. It is extremely necessary to see that the right type of education is provided for the proper use of leisure. The mass media of communication, like the cinema, the radio, and television are there not only for information but also for recreation. It is desirable to prevent the mass media of communication from being exploited and misused by vested interests and thereby impoverishing the masses culturally. As a matter of fact the problem of leisure is related to the problem of culture for millions. Previously culture was considered to be the sphere of a few and the rest of the people were left neglected. Nowadays mass media of communication have assumed great importance in view of the large-scale publicity and propaganda carried out by business organizations, political parties, and other organized groups. The masses are bewildered and they fail to recognize the subtle nature of the propaganda. Therefore a worker at leisure is constantly bombarded with all kinds of propaganda material, and he is culturally deprived or displaced. It is extremely important that there should be a well-organized scheme of education for leisure and that informal agencies of education should devote some time to the spread of culture among the masses. It is a sad commentary on the state of affairs today that while we have all the means to wipe out hunger, ignorance, and disease from the world, we lack the necessary ideals and moral values to organize our efforts to apply modern means of production and communication to public welfare purposes.

SITA RAM JAYASWAL

WHAT IS MORAL BEHAVIOUR IN JAINISM?

[Our learned friend, **Dr. B. C. Law, D.Litt., Ph.D., M.A., LL.B., Hon. F.R.A.S. (London)**, enumerates briefly some basic Jain ideas on right conduct.—Ed.]

The three spheres of self are represented in Jainism by three such forms as *jñāna* or sphere of Knowledge and intuition, *darśana* or sphere of faith and devotion, and *cāritra* or the sphere of moral conduct and behaviour. The last really means cessation from doing all that is sinful or evil. Knowledge, Faith, and Virtue signify the comprehensiveness of Jainism as taught by Mahāvīra, who meditated on himself for twelve years with supreme knowledge, faith, and conduct. Knowledge is understood here as right knowledge, faith as right faith, and virtue as right conduct. These three constitute the path to *Nirvāṇa* or Liberation. Virtue consists in right conduct. There is no right conduct without right belief and no right belief without right perception of truth. What is the quintessence of right conduct? It is that purity of morals which is achieved by the restraint of body, speech, and mind. Virtue is that form of conduct which develops the self-realization of man, helps him in the purification of the heart, and carries him towards the attainment of Liberation. It surely leads to perfection. It is of immense value in improving and disciplining the soul. It elevates our moral disposition, clarifies our vision, refines our thought, and animates our will.

The first step to virtue lies in the avoidance of sins. There are various ways of committing sins, directly or indirectly, by one's own activity, by commission, and by approval of deeds. What are the cardinal principles of *cāritra* as taught by Mahavira? They are as follows: To live according to the rules of conduct, and without greed, to avoid killing anything, to take care of the highest good, to control oneself always in walking, sitting, and lying down, and in the matter of food and drink, to get rid of pride, wrath, deceit, and greed, to possess the *samitis,* to be guarded by the five restraints (*saṃvaras*), and to reach perfection by remaining unfettered among the fettered (namely, householders). Right knowledge, faith, and conduct are the three essential points in Jainism, which constitute the path leading to the destruction of *karma* and to perfection. Right belief, right knowledge, right conduct, and right austerities are known as the *ārādhanās.*

Those who are virtuous have arrived at the right understanding of the passions and have well-practised control. A monk who complies with the rules for hermits as regards postures, lying down, sitting, and exertion, who is acquainted with the *samitis* and *guptis,* should explain every point of conduct. The pious obtain purity and the pure stand firmly in the law.

He who possesses virtuous conduct, who has practised the best self-control, and who has destroyed *karma* will obtain liberation. There are four ways to meditate on purity of mind: love, love towards the suffering world, love towards the happy, and love towards the criminal or cruel person.

Right knowledge, belief, and conduct are the three basic sources of happiness. The five rules of conduct or moral behaviour are especially binding on monks and nuns. They should also be observed by laymen and an ideal teacher observes them. The first rule entails two things: abandonment of all evil conduct and performance of good actions such as meditation. In order to carry out the rule perfectly, both laymen and monks should try to keep their mind in a state of equanimity and to treat all mankind with indifference. The duty of repentance is also binding on all aspiring to arrest the growth of *karma*. A monk must confess the sin committed by him to his preceptor and perform the penance which he imposes. The third duty is variously interpreted by the different sects. The Sthānakavāsis and Śvetāmbaras believe it to be carried out when nine monks in order of superiority go out to perform austerities for eighteen months. The Digambaras regard the duty as performed simply by being careful not to injure any living being while moving about. The fourth rule emphasizes the importance of being bound to the world as loosely as possible, and of digging out the last root of passion after the tumult caused by it has died away. By the time a man has reached the last stage of this upward road, he will have lost all worldly attachment and will think only of his soul, so that he will automatically keep the last of the five rules of conduct.

Forgiviness, humility, honesty, contentment, truthfulness, restraint, austerity, renunciation, selflessness, and chaste life are the ten virtues. Honesty is understood by some as that simplicity which is opposed to cunningness. An ascetic must keep himself free from all suspicion of dishonesty or thieving. He must also keep his body pure and soul free from all dark thoughts.

Pārśvanātha promulgated the four vows: (1) Avoidance of life-slaughter. This is what is called the first principle of non-harming. It is another name for pity, forbearance, purity, goodness, protection, morality, self-control, self-guarding and the virtue which is the abode of the perfected one. (2) Avoidance of falsehood. The truthful speech is a door to self-restraint. It is a virtue which inspires confidence. It implies one's moral purity and uprightness. (3) Avoidance of theft. It is defined as an act of stealing, oppressing, bringing death and fear. A Jain begs after deliberation for a limited space. He consumes his food and drink with the permission of his superiors. He may beg for a limited ground for his co-

religionist after a deliberation. (4) Freedom from possessions. Non-hankering after worldly possessions may be internal or external. The external hankering leads a person to recklessness, thoughtlessness, and moral contamination.

As regards the four vows stated above the Buddhist idea is identical. The vow of chastity was later added by Mahāvīra, by dividing the vow of property into two parts; one relating to women and the other relating to material possessions. It should be noted here that the great moral vows are nothing but precepts. In Jainism much emphasis is laid on the abstinence from sinful act, while much importance is attached by the Buddhist to the positive aspect of virtue. By fourfold self-restraint the Buddha meant the four moral precepts. The five kinds of conduct are equanimity, recovery of equanimity after a downfall, pure and absolute non-injury, all but entire freedom from passion, and ideal and passionless state. By conduct one gets freedom from *karma* and by austerity one reaches purity. One obtains stability, perfection, enlightenment, deliverance, and final beatitude and puts an end to all misery.

Righteousness and conduct originate together or righteousness precedes conduct. Without right knowledge right conduct is impossible. In right conduct there are the pursuer of conduct, the conduct itself, and the means of conducting. Right conduct which is caused by right knowledge implies both right knowledge and right belief. There is no right conduct without right belief and it must be cultivated for obtaining right faith. There cannot be right faith unless there is a clear previous perception of the moral, intellectual, or spiritual situation which is to arise. Virtue consists in right conduct.

Restraint as regards body, speech, and mind can enable a person to achieve the purity of morals which is the essence of right conduct. The category of *saṃvara* or the practice of self-restraint comprehends the whole sphere of right conduct. It is an aspect of austerity.

B. C. Law

Love virtue; she alone is free....

—Milton

NEW BOOKS AND OLD

TWO STUDIES OF SCHWEITZER

Albert Schweitzer: The Man and his Work. By WERNER PICHT. Translated from the German by EDWARD FITZGERALD. (George Allen and Unwin Ltd., London. 288 pp. Illustrated. 1964. 45*s*.)

Unlike most great men, Schweitzer has gained in his own lifetime an almost unprecedented recognition and acceptance of the "rightness" of his philosophy. But Mr. Werner Picht soon makes it clear in this most interesting new study that the recognition is frequently clouded and the acceptance superficial. "Reverence for life," as expressed in Schweitzer's devoted service to the "uncivilized" jungle Africans, is one thing: but when he raises his voice against nuclear weapons the great man is met with an embarrassed silence. And yet it was the impact of the first world war which set Schweitzer on his search for a new ethic of civilization to supersede the outmoded dogmas of the Christian church; dogmas which he had already explored in his revolutionary *Quest of the Historical Jesus*. The revelation of his doctrine of "reverence for life" which came to him on the Ogowe River has often been quoted and is doubtless familiar to most readers of THE ARYAN PATH:

> The iron door had yielded. The path in the thicket had become visible. Now I had found my way to the idea in which world- and life-affirmation and ethics are contained side by side! Now I knew that the world-view of ethical world- and life-affirmation, together with its ideals of civilization, is founded on thought.

What is less familiar is to meet any objective scrutiny of Schweitzer's concept. This is the service which Mr. Picht now performs, and performs admirably, in his role as the candid friend. Schweitzer himself can scarcely be unaware of the sweetened dilution of his doctrine which passes in the public mind for "reverence for life." His own life, as the present author makes clear, has been a long anguish to reconcile the conflict of self-sacrifice and self-preservation, of the will-to-create which is also a will-to-destroy, so that whichever way we turn we are faced with some degree of self-alienation. What then is man to do? Mr. Picht solves the problem by rejecting the doctrine. Not only is Schweitzer's ethic "not proven" intellectually — it is not after all the highest ethic of which man is capable, because to reverence all life indiscriminately implies a rejection of values. He quotes Oscar Kraus in support: "Without an evaluation of values the task of raising human life to its highest value cannot be fulfilled."

Nevertheless, Schweitzer has been and remains an outstanding influence, because his message (like that of Jesus) is the message of the hour. In the twentieth century — the century of total war — whoever upholds "reverence for life" is the true servant of humanity. Schweitzer's claim to greatness, as Mr. Picht so cogently points out, does not rest on philosophy or theology, but on the quality of his life: "It is compelling not by its theoretical justification, but by its perfection." Perhaps in this living-out of an ethic, "values" are upheld after all?

MARGARET TIMS

Schweitzer — Ninety Years Wise. By MAGNUS RATTER. (The Religious Education Press Ltd., Wallington, Surrey. 192 pp. 1964. 10*s*.)

On the 14th of January this year, Dr. Schweitzer celebrated his ninetieth birthday in his jungle retreat near Lambarene. This volume on the life and thought of Dr. Schweitzer by a friend and admirer is offered as a tribute to the great man on this special occasion. The Rev. Magnus Ratter has to his credit a number of books on Dr. Schweitzer; but this monograph is a remarkable book which deserves the widest possible circulation.

Dr. Schweitzer is one of the great men of our times, whose achievements as a philosopher, theologian, musician, philanthropist, and practical organizer have earned him a place among the giants. This book is particularly valuable as it deals with Dr. Schweitzer's manifold achievements with deep understanding and admiration. It has five significant sections under the heads "Moral Adventure," "Music and the Organ," "The Dynamic Jesus," "Reverence for Life," and "Spiritual Parliament of Man."

The first section deals exhaustively with Dr. Schweitzer's early life and his selfless and humanitarian activities in the jungles of Africa. Dr. Schweitzer had the unique advantage of a good home, with pious parents, and musically talented forbears. Even as a boy he showed great musical talent, love for nature and books, and compassion for all living things. He made up a prayer of his own and said it quietly to himself every night after he had said his spoken prayer aloud with his mother:

> Heavenly Father, protect and bless all things that have breath and keep them from harm, and let them sleep in peace tonight.

Later he came under the influence of his uncle and aunt, with whom he stayed for his secondary education and through whose good offices he came in contact with competent music masters. He entered the University of Strasbourg when he was hardly eighteen and he chose courses in theology, philosophy, and the technique of music. By dint of hard work he secured doctorates in all the three subjects of his choice and was soon appointed Principal of the Theological College at Strasbourg. He had now a very promising academic career before him, and he was happily married to one of his classmates, the daughter of a Professor of History in the University.

Why did Schweitzer think it necessary to renounce a career so full of promise and devote himself to the relief of pain and suffering in the dark, swampy jungles of Africa? The answer is given by Schweitzer in these words:

> It became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health, and my power of work. Out of the depths of my feeling of happiness there grew up gradually within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the World.

The life of self-sacrifice that Schweitzer decided to lead also amounts to a work of atonement. In this, he was a true follower of Jesus Christ. The sufferings inflicted by the White peoples on the coloured races he felt so acutely that he considered it his duty to atone for the sins of his race.

> Anything we give them [he said] is not BENEVOLENCE but ATONEMENT. For every one who scattered injury some one ought to go out to take help, and when we have done all that is in our power, we shall not have atoned for the thousandth part of our guilt.

Schweitzer was not merely a man of action; he was also a profound thinker and philosopher. During the long years he spent in the solitudes of the jungle, he worked out a philosophy of life, which he expressed in two significant phrases, "Reverence for Life" and

"Fellowship of those who bear the mark of Pain." The basic foundation of all morals according to him is respect for life; and goodness consists essentially in the sustaining, furthering, and enhancing of life; and evil in the destruction, injury, and limitation thereof.

The remaining chapters in the book deal with Dr. Schweitzer's contribution to Christian theology and music. His unorthodox views on the life of Jesus evoked strong criticism in theological circles and grave doubts were voiced whether he was a Christian at all. He was criticized because of his paternalistic attitude to the Africans and also because of the somewhat primitive conditions in which he runs his hospital. And today in a resurgent Africa there is a tremendous amount of prejudice against the White man; and a clamour has gone up for the White man to get out. Young Gabonese are now demonstrating against Schweitzer and want him to quit.

Well, such is the reward of a long life of service and devotion to the downtrodden races of Africa! The Athenians gave Socrates a cup of hemlock as a reward and the Jews crucified their greatest son on the Cross. No wonder the Africans want Dr. Schweitzer to quit!

As the Buddha said long ago:

> Indeed, from yore, O Atula! this has been, it is not only of today. They blame those that sit silent, they blame them who speak much, they blame those who speak in moderation. There is none in this world who is not blamed.

B. V. NARAYANA REDDY

The Inward Odyssey: The Concept of The Way *in the Great Religions of the World.* By EDITH B. SCHNAPPER. (George Allen and Unwin Ltd., London. 237 pp. Illustrated. 1965. 28*s.*)

> Throughout the ages [writes Miss Schnapper], wherever man has sought for the meaning of life and its hidden laws he was confronted with the same obstacle. What he was seeking lay beyond the reach of conceptual thought and its language. What other tools could he use? Older than the language of concepts is the language of symbols and it is this language which alone can express the hidden, intangible and ever changing dynamics of life. Symbols are the outflow of, and address themselves to, the whole of man, and it is that whole which, in turn, is activated and responds.

To gather together these symbols and to interpret their meaning without destroying their virtue by intellectual reasoning is, however, a task which demands utmost sensitive insight into the spiritual reality which they image. Miss Schnapper is gifted with such insight and also with a brilliantly organized industry which enables her to draw upon all the great religions of the world to reveal, with a wealth of diverse quotation, the teaching common to them all concerning "the Way" by which man is meant to evolve, stage by stage, from bondage to freedom and from ignorance to enlightenment. In Part One of her book she outlines what she calls "the Inherent Pattern," which contains within it three basic movements, which can be defined by the circle, the ladder, and the line, the first of which accords particularly with the vision of the Far East, the second with that of India, and the third with the view of the monotheistic faiths, Judaism, Christianity, and Islam. But the Pilgrim's Way is, as she shows, always and essentially a spiral path which is a synthesis of these three movements. And the rest of her book is devoted to tracing this spiral path, through its expression in such symbols as the wheel, the cave, the rose, the rock, the eye, or the tree, and as it leads man from his first going forth into the wilderness of trial and purification, through the discovery of the Light that transforms, to his ultimate fulfilment in and transfiguration by that Light.

With the material which she has so industriously gathered Miss Schnapper might well have produced only a learned anthology. But her learning, which is as exceptionally wide as it is exact, is always subordinate to her vision, which significantly relates every part and detail to the pattern as a whole. In her treatment of her theme the religious traditions and their literatures are not viewed separately. In every chapter they bear witness together, each in its own distinctive language. And the result is, not a synthetic compound of the ingredients of different creeds, but an organic fusion of the experiences of those who, down the centuries, have trodden the Path of self-transcendence. Here and there, perhaps, there is an excess of quotation, but it is throughout embedded in a revealing and unifying commentary. Miss Schnapper's comprehensive grasp of her subject is reflected in the quality of her writing, which is at once concise and penetrating. Her book, generously annotated, both enriches our knowledge of the language of symbolism and is a trustworthy guide to the heart of the labyrinth.

HUGH I'A. FAUSSET

Paths to Inner Calm. By MARIE BEUZEVILLE BYLES. (George Allen and Unwin Ltd., London. 208 pp. 1965. 28*s*.)

This unusual travel book depicts with a delightful humaneness an Australian lawyer's third pilgrimage to Buddhist lands. The versatility of Buddhism fills its pages: from Burma, where, welcomed as an old friend at the Mahā Bodhi Meditation Centre near Mandalay, she proceeds to Sarana's meditation huts in the Sacred Hills of Sagaing, she turns to Japanese Zen. Her final — and certainly most original — haven is at Ittoen, "the Garden of the One Light," near Kyoto. In the last chapter, "Essential Factors for Inner Calm," she sums up with an acute blend of charity and frankness. Speaking of her three paths, she proposes to "examine them, find the common elements, and then essay the obviously impossible task of making them clear as crystal." A useful Glossary of terms completes this highly suggestive record.

Her sympathetically critical approach stresses the virtues of Zen, but also its *inherent* brutalities. The plain accounts of both male and female *roshis* should dampen the somewhat indiscriminate Zen-worship in the West. Contrary to Suzuki, she "saw more ritual in Zen than ever in Burmese Buddhism." Yet she would blend the Christian oneness of man with man and the Zen oneness of man with nature; while "How much more profound are these ox-herding pictures than the Apostles' Creed!" Still, in Zen loving-kindness was neither mentioned nor implicit.

Her comments on the virtues and failings of Burmese religion and its *phongyis* blend with her detailed accounts of meditation-experiences. She also sees through the pedantry of not admitting nuns to membership of the Sangha, since they must be ordained by both a monk and a nun, and the order of nuns has died out. Some of her contrasts are questionable: e.g., the view that Burmese tolerance is due to the absence of heretics such as were found in Japan; or the exaggerated contrast between Southern and Northern Buddhism; or the implied restriction of the Mahāyāna to Zen. Yet she correctly mentions the scant Japanese interest in rebirth or reincarnation.

But it is Ittoen which goes straight to our heart. She meets the ninety-year-old Tenko San, its founder in 1905, who presents not "a new religion but only what lies at the heart of all religions." Here, in penitence and service as well as meditation, live and work joyfully people of diverse religious origins (including an ex-Baptist minister) and walks of life:

Above one of the side shrines is the name of Buddha, and above the other the name of God. On the beam above the central shrine is a Sun with twelve points of light and the Buddhist Swastika, made into a circle by the bending of its arms, and in the centre a Maltese cross.

Altogether a humane and illuminating pilgrimage.

TERENCE WHITE GERVAIS

Buddhist Devotion and Meditation: An Objective Description and Study. By PE MAUNG TIN. (S.P.C.K., London. 90 pp. 1964. 21*s*.)

This beautifully produced study of Buddhist devotion and meditation by an eminent Burmese Christian, an Emeritus Professor of Pāli at the University of Rangoon, is welcome; the purpose of the study being "to show what thoughts pass through the mind of the devotee as he worships and contemplates the objects of his devotion known as 'The Three Gems' — the Buddha, Dhamma, and Sangha."

Buddha is a generic name for one who has achieved Omniscience, the summit of all wisdom. *Dhamma* stands for *Nirvāṇa,* the goal, as well as the Path of Liberation, discovered by Buddha Tathāgata, the Truth-finder. *Sangha* is the Holy Order of Buddha's Saint-Disciples, who demonstrate the Dharma in personal life and thus keep burning the flame of truth for the weal of all beings.

The author rightly notes that the idea of a saviour who will secure salvation for his followers, by taking upon himself all their sins, is completely foreign to Buddhist thinking. Having discovered the Final Peace of Nirvāna, Buddha, the Peerless Guide, leads beings to that ineffable State of peace.

Buddhahood is the consummation of the Bodhisattva ideal beautifully expressed by the Burmese King (pp. 56-57):

> . . . . Would I were such a Buddha, Charioteer,
> I would build a [illegible]way sheer athwart
> The river of Saṁsara, and all folk
> Would speed across thereby until they reach
> The Blessed City. I myself would cross,
> And drag the drowning over; Ay, Myself
> Tamed, I would tame the wilful; comforted,
> Comfort the timid; wakened, wake the asleep;
> Cool, cool the burning; freed, set free the bound. . . .

The work is more a compilation than an original piece of writing. A rather too literal rendering of the passages from Pāli and Burmese literature makes reading heavy. Terms like *Dhamma, Kamma,* etc., which do not have any English equivalent, are best left untranslated. A serious mistake is committed when the author characterizes *Paritta* as "charm." *Paritta* is a formula of protection and constitutes a profound psychic act of suffusing the heart of a hostile person with the benign power of loving-kindness.

It is laudable that the S.P.C.K., a Christian organization, has printed this study for the edification of Western people. Inter-faith concord, so much needed today, can be achieved only through sympathetic understanding. One wonders how much of understanding a publication of this type promotes, particularly in view of the patronizing passages, such as the one one finds in Victor Rangoon's Foreword: "Even if the depths of the Christian masters of the prayer life are not to be found here, there is a latent nobility. . . ."

A work like this, nevertheless, ought to be welcomed.

BUDDHARAKKHITA THERA

Thomas Traherne: Mystic and Poet. By K. W. SALTER. (Edward Arnold (Publishers) Ltd., London. 142 pp. 1964. 30*s*.)

Mr. Salter's intention in making this study of Traherne is chiefly (he says) to point out those qualities in him and in his work which make them relevant and "useful" to people of our own times. Yet it is not altogether clear what, in this context, Mr. Salter is doing to this purpose.

For example, he compares Traherne's understanding of his world to Keats's "Life of Sensations," pointing out that Traherne's prime concern, both as *homme moyen sensuel* and as a man of God, was with enjoyment, with joy in all created things, and in God in them; and towards the end of the book he has reached *via* a chapter on "Traherne and the *De Diligendo Deo* of St. Bernard of Clairvaux" and another on "Traherne and a Romantic Heresy," an assessment of Traherne as a romantic and a Pelagian.

There is nothing inconsistent in this. But perhaps there is something suspect. We suspect, in fact, that Mr. Salter has an axe to grind, and is grinding it to a very sharply orthodox edge with which finally to execute Traherne as a "subversive" who, because he does not follow St. Bernard all the way and arrive, by the saint's four stages of love, at loving God only, is not after all a "useful" example for people of our day. Mr. Salter is surely too absolute, since what is indeed relevant to our day is the need for examples, even of the most relative kind, sufficiently religious to be capable of loving anything at all in any degree at all.

It seems (to this reviewer at least) that its absolutist conclusions mar what is otherwise a very fine book, scrupulously scholarly, most stylishly written, and beautifully perceptive — so perceptive, in fact, that its central chapters penetrate deeply and revealingly into Traherne's nature and discover him to us as what indeed he was, not a great mystic, but a contemplative and a visionary (in other words, a poet akin to Blake); not a man who reached the last stage of the mystic's way to union, but one of the *illuminati*. This, surely, is to be much, and much that can be relevant and useful to us today. Was it necessary finally to quarrel with Traherne for not being more?

R. H. WARD

Asiatic Mythology: A Detailed Description and Explanation of the Mythologies of All the Great Nations of Asia. By J. HACKIN and SIX OTHERS. Translated from the original French by F. M. ATKINSON. (George G. Harrap and Co. Ltd., London. 460 pp. 16 plates in colour and 354 other illustrations. Reprinted 1963. 63*s*.)

The work is a superb example of scholarly collaboration. It is jointly produced by the following seven savants, all connected with the Musée Guimet of Paris, though planned and co-ordinated by the first-mentioned: J. Hackin; Clement Huart; Raymonde Linosier; H. de Wilman-Graowska; Charles-Henri Marchal; Henri Maspero; Serge Eliseev, covering the entire field of the mythologies of Asia, divided as (1) of Persia; (2) of the Kafirs; (3) of Buddhism in India; (4) Brahmanic; (5) of Lamaism; (6) of Indo-China and Java; (7) of Buddhism in Central Asia; (8) of Modern China; and (9) of Japan. The translator has done his job well. The pithy and powerful introduction is so appealing that every sentence of it deserves to be quoted.

The work is primarily meant for Europeans, but is equally useful to all and to Indians most of all. How wise the warning:

> Reader, before entering into the dark and enchanted forest of the mythologies of Asia, take two talismans — [illegible] and sympathy!

And the advice:

> Do not be afraid of strange names. Do not lose the thread of tangled and repeated legends. The faces that at first appear to be

louring, look long at them until you see them smile.

For the subject is full of strange and weird faces of the multiplicity of gods and goddesses engaged in equally unusual occupations — all creations of man.

The introducer strikes the key-note by asserting: "All Asia received its religious education from India." (p. 32) "The Buddhism that India discarded" flowered in Japan into "the most exquisite blossom of religion upon this earth." The role of religion in mythology is recognized on all hands. "In Asia," to quote Paul-Louis Couchoud again, "as elsewhere, three-fourths of the subjects represented are religious." One apparent exception in our book is perhaps the mythology of the Kafirs, the unbelievers, the chapter on which is the briefest of all, only two pages. (Kafiristan is now known as Nuristan, the country of light.)

The reader will find all that is to be expected in a work like this and will have to confirm and enlarge the knowledge so gained by gaining access to the originals, a burning desire for which is naturally generated by a perusal of the *Asiatic Mythology*. The illustrations are good except that some of the black-and-white ones, like those facing pp. 94 and 350, could have been better. There is a uniformity in the writing throughout in spite of the different pens; and the translation has done ample justice to it.

B. Ch. Chhabra

Learning to Philosophise. By E. R. Emmet. (Longmans, Green and Co., Ltd., London. x+246 pp. 1964. 12*s.* 6*d.*)

Among the many merits of this small but compact book are its exercises and its comments on these, and their inclusion of a wide selection of quotations. All this, together with the author's sustained clarity of thought unpretentiously moving along a broad philosophical background, should certainly appeal to those for whom the book is especially intended: "sixth form and other students who find themselves faced with what are generally regarded as border-line philosophical topics in their writing of general essays." The book seems to take it for granted that with such intentions it should not be otherwise today than in the tradition of recent linguistic philosophy. Thus the second of its seven chapters is on "Language and Bewitchment," and the fourth on "Asking the Right Questions." Perhaps the sixth chapter on "Appearance and Reality" gives disproportionate space to the sequence Locke, Berkeley, Hume. More disturbing, however, is its failure to mention such a work as F. H. Bradley's *Appearance and Reality,* and that in its brief section on "Existence" it makes no mention of recent Existentialism. Nor is it obvious how the fifth chapter on "Value Judgements" can help readers in general or sixth-formers in particular to see whether or not it is true that one ought to be kind rather than cruel. Without doubt the author touches on much which should stimulate his readers not just to read about philosophers, but to engage with philosophers in philosophizing. But perhaps he might have offered a more balanced consideration of what might be meant by philosophizing.

M. Kaye

Ancient Beliefs and Modern Superstitions. By Martin Lings. (Perennial Books, London. 76 pp. 1964. 12*s.* 6*d.*)

This slender volume is not too well able to carry the weight of its subject. The author is clearly on the side of well-established religions with millions of adherents, ninety per cent nominal

and doubtful. "Heresies" are not appreciated by him, and on p. 70 he tells us where, in his opinion, "true religion lies." He seems to have little room for the second part of his title. He stands for a ritualistic expression of religion, and the book (good in some sections) has a veiled Catholic slant. It is disappointing, because the "Modern Superstitions" still need a book from him of about four times the length of this. Seventy-five pages would hardly be sufficient to describe one of the Movements he names on p. 70. Should he write a much longer book on this subject, he must correct inaccuracies in this frail attempt. King Henry VIII, for example, was not in any way a "secularist." He was a pious man, upheld Catholicism, minus the Pope, heard Mass every day, and died in fear of the "hereafter."

ERNEST V. HAYES

Ethos of Non-violence. By ISHWARA TOPA. (Navajivan Publishing House, Ahmedabad. 152 pp. 1964. Re. 1.50)

To give an exhaustive treatment of the nature of non-violence was declared impossible by Gandhi himself, and the author of this attempt at giving a coherent account of Gandhi's teachings on the subject is well aware of the limitations of such labour.

Very aptly the book opens with a sketch of the "Practical Idealist," the man of action, programmes, and campaigns that Gandhi was, and it can only be regretted that nowhere is an account or brief description given of any of his non-violent campaigns or programmes in action. War cannot be understood in terms of strategy and tactics alone; it becomes intelligible with the understanding of its weapons, the crude tools of man-slaughter: and likewise non-violence in terms of underlying philosophy and approach alone is an empty vessel. This omission may be due to the fact that the book is intended primarily for an Indian readership, supposedly acquainted with Gandhi's mode of action; but even in this country, born through the very working of his techniques, there is an increasing ignorance as to just what distinguishes Gandhi's campaigns from any other agitation or protest movement. "Practical Idealist," yes; but practical "how," one might ask after going through these pages.

The author goes on to cover "the cult of violence" and "the creed of non-violence," all in direct adaptations from Gandhi's own writings. This ensures faithfulness to the actual spirit and teaching of the master, but it is a gain at the expense of readability. The exposition in general suffers from a kind of indigestion. Passages removed from their original context have not been able to adjust themselves to their new neighbours, and frequent repetitions and overtreatment hamper the flow and ease of reading. A somewhat more free literary treatment could have avoided this. None the less, the choice of matter is good and all the important facets of Gandhi's non-violence have their due place and attention.

As an attempt to give a coherent and faithful account of the highlights of the scattered multitude of Gandhi's writings and teachings on the concept of non-violence the book is not without merit and is well worth reading, but in view of its understandable shortcomings it must be said that a convincing "treatise on non-violence" still remains to be written for a world hungering for the concepts and techniques developed by the "Lonely Pilgrim of Peace."

BJÖRN MERKER

Paighambar-i-Insanīyat. By MAULANA SHAH MUHAMMAD JA'FAR PHULWARWI. (Urdu) (Institute of Islamic Culture, Lahore. 620 pp. 1963. Rs. 10.00)

This is a book on the life and work of Prophet Muhammad, describing the human values which the Prophet pro-

pounded in the practical everyday life of man. The author claims to have freely criticized the various spurious traditional accounts of the life of the Prophet, but he admits a number of traditions which are clearly untenable; for instance the tradition about the first revelation in the tight embrace of an angel, the reference to the killing of daughters because of a sense of shame (rather than poverty as mentioned in the *Qur'ān*), and such other doubtful traditions, which he wants to discuss in his "moments of thought," which constitute nearly half of the book.

The author is a prolific writer, as the list of twelve books at the end shows. It would have been better if he had not mentioned the doubtful accounts and traditions about the Prophet and then tried to clarify the doubts according to his own lights.

M. AJMAL KHAN

True Education. By M. K. GANDHI. (Navajivan Publishing House, Ahmedabad. 267 pp. 1962. Rs. 3.50)

Education poses a problem that can never be solved for all time at any given moment. The task of evolving a suitable system of education for our people in Free India remains to be seriously undertaken and properly implemented. In the changed conditions of the country today our education cannot be blindly allowed to run along the lines chalked out before by the earlier British Government; for clearly the society that education was then seeking to build cannot be the society we are envisaging for the future. None perhaps had realized better than Mahatma Gandhi the importance of education in the task of national reconstruction, and needless to say, a study of the progressive development of his ideas, experiments, and ideals has a special meaning for us today.

Gandhi holds that all true education worth its name must tend to improve the quality of man:

> Man is neither mere intellect, nor the gross animal body nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education. (Harijan, 1937)

It is this fundamental concept of education which makes him condemn unequivocally the baneful effects of modern education. True education signifies for Gandhi much more than merely making a fetish of intellectual development alone; for it is essentially aligned to the practice of *Dharma*:

> The idea that ethics and clean living are the foundations of true education should be seriously propagated.

Perhaps the most significant aspect of Gandhi's thinking on the subject was his belief that India needs a special kind of education, different in many respects from the one which makes us indiscriminately copy the ways of Western civilization. Writing as early as 1927, in *Young India,* he says:

> We may well pause in the face of the awful revelations that come to us from the West from time to time and ask ourselves, whether after all it is not better to hold by our own civilization and seek, in the light of the comparative knowledge that is available to us, to reform it by removing its own excrescences.

This book succeeds well in giving students of Gandhian philosophy a compilation of his writings and speeches on education. The book is bound to prove of especial benefit to our educationists also. Though Gandhi was never an educationist in the professional sense, his insights into the problems of education will be found to be surprisingly deep and valuable. How we wish our educators shaping policies on national education today opened their eyes to this important fact!

B. G. RAMACHANDRA RAO

Gopal Krishna Gokhale. By. T. R. DEOGIRIKAR. (Builders of Modern India Series. Publications Division, Ministry of Information and Broadcasting, Delhi. 219 pp. 1964. Rs. 2.50)

Forty years prior to our independence, a crisis shook the Indian National Congress, the only representative organization devoted to our political emancipation. This crisis of 1907 was the Surat debacle which split the politicians into two parties: Moderates and Extremists. Prominently involved in this contretemps were Tilak and Gokhale. This book describes the life of the latter and his herculean labours in the cause of *Swaraj* and in "spiritualizing public life." The two stalwarts who inspired him to choose a life of dedication were Dadabhai Nowroji and Justice Ranade. He knew that a public career had few rewards and many trials. Noticing his earnestness and intelligence he was soon appointed Joint Secretary of the Congress.

His speeches in the Legislative Council and in England and elsewhere were admired for their logical presentation and meticulous adherence to facts. He proved a powerful advocate of the Indian settlers in South Africa. This brought him into contact with Gandhiji, and they soon discovered a kindred spirit in each other. Gokhale's humility and absorption in duty made a deep impression on young Gandhi, who enthroned him as his *Guru* from then. Gokhale founded the Servants of India Society in 1905, the year he was elected President at the Banaras session of the Congress. The "Seven Vows" demanded of the candidates at their initiation as "Servants of India" breathe a rare spiritual fervour. The present-day legislators often talk of a "Code of Conduct." If they adopt these "Seven Vows" — and fulfil them — they could defy all moves towards a "Vote of No Confidence."

When Gokhale breathed his last (1915) he was not even fifty. Many were the glowing tributes lavished upon him by a grateful nation and admirers abroad. The one paid by Tilak was as generous and sincere as it was fully deserved.

The volume is well suited to acquaint the general reader with the life of Gokhale and the debt the nation owes to him.

N. R. DEOBHANKAR

Sir Syyid and Islāh-i-Mu'āsharah. By SHAHID HUSAIN RAZZAQI. (Urdu) (Institute of Islamic Culture, Lahore. 225 pp. 1963. Rs. 8.00)

This book describes the various social reforms which Sir Syyid tried to make amongst the Muslims of India. The book does not give even a brief life of Sir Syyid and sticks to its subject strictly. A comprehensive life of Sir Syyid Ahmad Khan, the founder of the Mohammadan Anglo-Oriental College of Aligarh (now Aligarh Muslim University), was written by his colleague and co-worker Khwaja Altaf Husain Hali of Panipat. The author has copiously drawn from this and a number of books and magazines written by Sir Syyid and his friends.

Ignorant man always loves the present and fears the unknown. This conservatism had gone so deep among the Muslims of India that when Sir Syyid took up the various reforms he was hooted down by the old conservative Mullas and feudal landlords alike. The common man was used to a life of fatalism, ignorance, and unsocial habits when the East India Company captured Delhi.

Sir Syyid made out twenty-nine points of social reform. Amongst them may be mentioned; freedom of opinion; reform of religious misconceptions; modern education for every man and woman, including technical, commercial, and agricultural education; removal of slavery, polygamy, the caste system, untouchability of Europeans,

and wastefulness in marriage and death ceremonies; remarriage of widows and establishment of orphanages; communal unity, international cultural co-operation, etc.

The book is well documented and well written, on which the compiler must be complimented.

M. AJMAL KHAN

Lights in a Dark Town. By MERIOL TREVOR. Illustrated by HILDA OFFEN. (Macmillan and Co. Ltd., London. 184 pp. 1964. 15*s*.)

Meriol Trevor, who was awarded the James Tait Black Memorial Prize for her two-part biography of John Henry Newman in 1962, poses the great theologian and writer as the central figure in her latest book for children. The story concerns itself with incidents in the life of Emmeline Erle and her mother, who find themselves without means in the dirty, sooty, begrimed desolating atmosphere of Birmingham in the eighteen-fifties and are irked by the contrast between this and their earlier years in the sunny regions of Southern Europe. Industrial expansion has, however, ensured wealth for a few families in the district. Their social ambitions demand the usual accomplishments for their daughters, and Mrs. Erle's talent for music and languages enables her to earn her living.

Emmeline, left to herself, has a great many interesting adventures, in the course of which she meets Father Newman, who is struggling against odds to bring enlightenment into lives blinded by ignorance and to extend help in material and other spheres. The mental climate of the period, its religious bigotry, and intolerance, however, render his task difficult. But the resources of spirituality and an unfailing inner strength bring "light into the darkness" and both the religious and personal issues are eventually solved.

This book should prove a valuable addition to convent-school libraries, where the presentation of the Newman credo and Catholic beliefs will find eager and interested readers. For the rest, the adventures of Emmeline and her colourful circle of friends, etched evocatively against the background of Victorian England, will prove sufficient.

HILLA C. VAKEEL

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

A most exciting educational programme is offered by the paper of science courses for secondary schools in Britain outlined by the newly-founded Schools Council. This is part of a larger scheme for curriculum reform organized and financed by the Nuffield Foundation Science Teaching Project. The chief significance of the courses is that they break away from the specialist approach to hitherto separated subjects, physics, chemistry, biology, and aim to relate science teaching to practical life generally:

> ... study should be broken down into main themes, each of which can again be broken down flexibly into fields of study. The main themes are very wide — "interdependence of living things," "harnessing energy," "the

biology of man," for example — and could obviously become unwieldy unless very careful thought is given to the selection of ideas and to the shape of the course as a whole. Their value is that they are concentric and that, as they are developed, they tend to synthesise related ideas rather than isolated fragments of knowledge. (*The Guardian*, 13 April 1965)

• The same fundamental ideas are behind the Nuffield Junior Science Project launched last year, but in the case of infants and juniors, the schemes of research and study develop in a natural way from the children's observations and questions. Dinah Brooke (*The Observer*, 27 December 1964) reported on the results in some of the Nottingham schools. A study of hibernation started from a question about a pet tortoise during a cold spell; a survey of the Stone Age from the finding of a fossil down a pit; five-and-six-year-olds learnt about evaporation after asking what made bread rise. Further, the children's interests, not being compartmentalized, "spill over to mathematics, history, geography and English" as well as to real creative poetry and art.

The Nuffield Foundation Science Teaching Project has also in hand new "O" and "A" level curricula for large-scale use next autumn. Its long-term aim is to transform secondary education, in time, into a more "successful and relevant experience," especially for the "lower-stream" children. If things work out as planned, it is an exhilarating prospect, and this general ferment, this breaking through "frontiers of thought," is to be found in many places. It showed in a most stimulating lecture, "Education and a World Society," given on 9 April 1964, at the London Branch, Indian Institute of World Culture, by Mr. Geoffrey Parker, of London University. He considered it more from the angle of the older student, and from the historical and religious aspect in particular.

What is interesting, however, is that this "new" concentric approach to knowledge is, in reality, very old. Dr. Betty Heimann's *Facets of Indian Thought* (reviewed in THE ARYAN PATH, October 1964) makes it clear that this is the traditional Indian mode of thought, as opposed to the Western idea of linear development, that eliminates previous steps when the next is taken, each line, or form of knowledge, being independent. India, she avers, has always thought of "radiations from a productive centre" which diverge into further development, but which all have the same validity, and which can all be traced back to the same nucleus. All knowledge comes from and is a continuous search for the centre, "the for ever hidden and for ever unobtainable 'I.'" Perhaps it may be summed up in the Upanishadic question, "What is It, which being known, everything becomes known?"

The principle of anonymity was a most intuitive basis adopted by "Alcoholics Anonymous" many years ago, and other "helping" groups have adopted it also. In Britain "Neurotics Nomine" explains its function by its name; "Parents Involved" started in October 1964 for discussion between parents (no surnames given) whose children are, or are in danger of becoming, delinquents. There is the widespread "Samaritan" telephone service (manned day and night) for anyone in suicidal despair. Last July the first Gamblers' Anonymous group started in London, with The Rev. Gordon Moody, of the Churches Council on Gambling, as General Secretary. It is realized that gambling is a compulsive disease, subject to as many temptations as the other addictions.

Aggregate stakes for the two biggest football pool promoters during the year ending 31 July 1964 were nearly £64,000,000; the total spent at commercial Bingo Clubs must be not far short. Licensed Betting Shops have proliferated, and, on a lesser scale,

gambling clubs and casinos. *The Sunday Express* (11 April 1965) writes of the dangers of sixpence-in-the-slot "fruit-machines" rented out as entertainment. If the jack-pot falls, the coin is returned. This has an obsessive fascination, and cases are given of a clerk who embezzled £674 for the machine and of another man who nearly went bankrupt, neglecting his business to play; and case after case shows how the gambling fever takes hold. All this seems to point to the truth of the assertion that a large proportion of people in our civilization are in a semi-hypnotized state most of the time, hyper-sensitive to suggestion. And the whole set-up, advertising blurb, flashing lights, tinkling bells, spinning wheels and noise, finds them easy prey. Whatever real help can be given to break this so prevalent passivity of will, is a worthwhile deed, since, like the other addictions, it affects family and society as well as the individual.

On 9 April 1964 the Book Development Council, an independent and non-profit-making body, was founded, under the sponsorship of the British Publishers' Association, for international co-operation in the field of books.

It aims, by co-ordinated action, "to make available the skills of British publishing wherever they can be used, and particularly in the developing countries." It will endeavour to make supplies of British books available at reasonable cost wherever needed, and plans "to study how best it can support or complement local educational or publishing and bookselling enterprise." Among the short-term projects will be exhibitions, trade fairs, and special displays of books; schemes for book coupons, special low-priced books, and correspondence courses; specialist mailing lists and joint mailing services; overseas bibliographical services and assistance in coping with financial obstacles to book trading. Long-term schemes will include research into developing book needs in specific areas, and interchange of British and overseas booksellers, teachers, and librarians.

The Book Development Council will work in with Government Departments, the British Council, the National Book League (at whose premises in London its headquarters are for the time being), and with UNESCO and other international organizations. Mr. Patrick Gordon Walker is its Chairman, while nearly eighty publishers are listed as Founder Members (*The Bookseller*, 10 April 1965). Churchill's saying "The new empires are the empires of the mind" comes appropriately here. Books — the right books — must of necessity play a vast role as lines of communication in the large scale "new empires." May they bring true mind and heart nourishment, to strengthen the underlying unity of mankind, and mutual understanding, at present so much betrayed by war, whether political or economic!

THE GREAT SECRET of morals is love; or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man, to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is the imagination.

— SHELLEY